

The Duty of being Publick-Spirited.

1670

A
S E R M O N

Preach'd at

St. *Paul's* Cathedral,

The 25th of *January*, 170⁹/₁₀.

Before the

G E N T L E M E N

Educated at

St. *PAUL's* SCHOOL. K

By *RICHARD CHAMBRE*, M. A.

Published at the Request of the STEWARDS.

L O N D O N,

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The Duty of being Public-Spirited

OF THE



GENERAL

Entered at

ST. PAUL'S SCHOOL

By RICHARD CHAMBERLAIN, M.A.

Author of 'The History of the

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T O M Y

Honoured Friends,

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<i>Mr. Samuel Palmer,</i>		<i>Mr. Robert Hulls,</i>

S T E W A R D S.

Gentlemen,

SINCE at your Request alone, this plain Discourse ventures into the World; it is but Justice you should take it into your Protection. The Subject and Design of it, I am sure, are Good ; whatever the Performance be. And if it shall contribute any thing to the raising that Publick Spirit, and
generous

*generous Concern for the Good of Mankind
which are so much wanting in this Age, I
shall not repent my having Complied with
your Desire, and Contradicted my own In-
clinations in Publishing it. I am,*

GENTLEMEN,

Your most Faithful,

and Humble Servant,

Richard Chambre.

1 COR. X. 24.

*Let no Man seek his own : but every Man
another's Wealth.*

THE Design of the Apostle in these Words, is to take Men off from that selfish Principle, which disposes them to have a regard only to their own particular Interest or Conveniency; and to raise in 'em a more generous and Christian Spirit and Disposition to study the Benefit and Satisfaction of others, as well as their own. The particular Occasion upon which this Precept was given, was a famous Question that was started in the Church of *Corinth*, concerning the lawfulness of eating things sacrificed to Idols; and that in two Cases: Either by being a Guest at the Idol-Feasts in their Temples; or by eating of such things after they had been bought publickly in the Markets; or when they were set before them at any private Entertainment, they might be invited to by their Heathen Neighbours. The first of these the Apostle concludes to be absolutely sinful and unlawful; the other not to be unlawful in it self, but accidentally only, in the case of Scandal, or of giving Offence to a weaker Brother: In which case he directs them to abstain from those things; laying down this

as a general Rule to be observ'd in all their Actions ; that they must not only have a regard to themselves, but to others. *Let no Man seek his own, or that which is grateful and pleasing to himself : but every one another's Wealth,* or that which may be useful and profitable to him. But there is no necessity of restraining the Words to that particular Case, which may more-usefully be considered at large, as containing a very necessary Rule for the general Conduct and Government of our Lives. In speaking to which, I shall consider,

- I. The Import and Extent of it.
- II. The several Ways by which we may *every one seek anothers Wealth.*
- III. The proper Motives to engage us to it.

I. I am to consider the Import and Extent of the Rule. Which consists of two Parts : A Prohibition, *not to seek our own ;* and a positive Injunction *to every one, to seek anothers Wealth.*

The first of these I shall not enlarge upon ; but shall only observe in general, that it is very irrational to suppose it intended to forbid all manner of regard to a Man's self, or so to oblige him to seek another's Good, as not to take any care of his own. Which as it is contrary to that natural Obligation all Men are under, to pursue their own Happiness, it is not to be imagin'd God would require it of us : Since, if that were so, there would be a manifest contradiction between the Law of
God

God written in our Hearts, and that other which he has given us in his Word : And so he would be inconsistent with himself, and command two contrary things at the same time ; which it is impossible he should do. And therefore all that is intended by the Prohibition is no more than this, *viz.* That we must not mind our own things, or consider our selves only, without any concern at all for our Neighbour ; nor confine our Thoughts, our Desires, our Aims and Endeavours, purely to the promoting our own Interest, without any regard to that of other Men ; nor be backward in some cases even to forego our own Interest, when it may be for the promoting some greater or more publick Good : It being but reasonable that the Benefit of many should be preferr'd to that of a single Person, and a publick Good be considered before a private one.

And having hinted thus much concerning the Negative part of the Rule, I come now to speak of the other part of it ; that as we are not *to seek our own*, so we should every one be careful *to seek and promote anothers Wealth* : *i. e.* We should have a respect to his Benefit as well as to our own ; and in the general course and tendency of our Actions and Conversation in the World, should consider and design the Interest and Commodity of other Persons besides our selves. The sum of which Direction does amount to these two things. 1. That we be careful to do nothing wilfully or knowingly, to

the prejudice of another, how beneficial soever it may be to our selves. And 2. That we be ready to promote his Interest, and to be serviceable to him according to our Capacity.

(1.) We must be careful to do nothing wilfully and knowingly to the detriment of another, tho' it were never so much to our own private advantage: I say wilfully and knowingly; because a Man cannot always foresee the Consequences of his own Actions, which may sometimes have an unhappy Turn to his Neighbour's Prejudice, that he never intended: In which Case he is not strictly and properly accountable for the Injury, because it was involuntary and unthought of. And accordingly we find the Levitical Law, did acquit a Man from Guilt, even in a Case of the greatest Injury that could be done to another, the taking away his Life; when this was done accidentally only, and not knowingly and with design, *Dent. 19. 4, &c.* But then this does suppose a Matter of pure accident or ignorance; for otherwise it will not be a sufficient Plea for any one, that he did not design his Neighbour any hurt, when he wilfully did that, which upon the least consideration he could not but know, would, in all probability, be prejudicial to him. And therefore in the Case of the Manslayer among the *Jews*: Tho' he that kill'd another unawares, or by Chance-medly (as we term it) were not by the Law chargeable with his Blood; yet if one Man wilfully and purposely struck another

other with an *Instrument of Iron*, that he died, or hit him with a *Stone*, or *Hand-weapon of Wood*, or with any thing else, that might probably kill him, and he died ; tho' this might possibly be done without any intention of killing him, yet the Law look'd upon him as guilty of his Death, and appointed him to be prosecuted as a Murderer, *Num.* 35. 16, 17. And the Reason seems to be, because that this was so far a voluntary Act in him, as he neglected to do what he ought to have done to prevent it ; *i. e.* first to have thought of the damage his Neighbour might probably receive by it, as well as the gratifying his own Passion or Humour ; and not have dared to do that thing, in which there were, tho' but a probability of doing him a mischief. And as a Man may in some Cases be thus accountable for the Injuries he does another, when he did not design them : so does he contract a much deeper Guilt, who does another a Prejudice designedly and on purpose. The World is come to that pass, that to satisfy their Revenge, to have their Humour, to carry on their Projects, or further their own Interests, Men care not how injurious they are to others ; and nothing almost is thought unlawful, that does but carry the tempting shew of Profit or Pleasure along with it. Hence it is that we see some so industrious to corrupt Mens Minds, and debauch their Morals ; to infuse unsound Principles into them, or trepan them into Lewdness and Intemperance : While others

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are busie in sowing Dissension, and making Divisions in the World. And from hence proceed all those Murmurings and Disputings, those Slanders and Calumnies, those unhandsome Censures and Reflections, those Whisperings and Backbitings, that Lying, Dissimulation, Hypocrisie, Oppression, Fraud, Cosenage, and all those little Arts and Methods, that tricking and designing Men too commonly make use of to abuse and impose upon their Neighbours, and bring about their own Designs : All which are plainly condemned by this Rule of the Apostle, as contrary to that great End it requires us to have in view, the seeking the Good, and not the Detriment, of others. And whatever specious Glosses Men may put upon such Actions, they can never be able to justifie their Innocency. The most they can say in their Defence (tho' that can't always be said) is, that it is for their Interest to do so : But this in reality is no Excuse at all ; for we are not to do Evil that Good may come. What is in its own nature sinful and unlawful, as all Acts of Injustice, Cruelty, Oppression, &c. are, no Consideration whatever can make allowable and good ; and, let the Temptation be what it will, we must not venture upon any Action that is plainly detrimental to another ; nor do him an Injury, to do our selves a Kindness. But yet the Rule does not tie us up so strictly, but that when it falls out (as sometimes it does) that a Man's Interest does so interfere with his Neighbour's, that

that one of 'em must be a Sufferer, he is, as Nature directs him, to look first at home, and take care of himself : Except when the Detriment he is like to receive, is but small and inconsiderable, in comparison of that the other is likely to suffer : In which Case, if his Circumstances will bear it, Charity does require he should be contented to undergo a small damage, for the preventing a much greater to his Neighbour.

(2.) As we are not wilfully to do any thing to the prejudice of another : So must we, on the contrary, be careful to seek his Wealth or Benefit, and to be as useful in the World as we can. And for this purpose it is requisite, that we qualifie our selves to our Power for being serviceable to others : and then that we exert the Gifts and Qualifications we are Masters of, to their use and benefit.

[1.] We are requir'd to qualifie our selves according to our Ability, for being useful and beneficial to others : which must be done by cultivating and improving our Minds ; and by taking care of the Health of our Bodies, and keeping them in a fitting condition for performing good and profitable Actions to Mankind.

If we would be serviceable to others, it is necessary, I say, for this purpose, to cultivate and improve our Minds : For we come into the World raw and unexperienc'd, rough and unpolished ; and have much work to do, to prepare and fit our selves, as we should be, for doing good. Our Passions

sions are to be regulated and brought into order; the Principles of Love and Humanity to be rows'd and stirr'd up; Anger, Revenge, Malice, Hatred, Ill-will, Pride, Ambition, Covetousness, and all such like evil Dispositions, which do mightily indispose us for being kind and useful to one another, to be brought under and subdu'd; and all the Powers and Faculties of the Mind to be better'd and improv'd. Unless this be done, we shall by degrees grow perfectly useless and insignificant in the World. The very natural Notions we have of Things, if they are not carefully look'd after, will either dwindle into a mere Stupidity, or degenerate into idle and impertinent Fancies. Without due Cultivation, the Mind of Man, like the Field of the Sluggard, *Prov. 24. 31.* will soon be *over-run with Thorns and Nettles*; with evil Thoughts and corrupt Principles: And he that might otherwise be capable of doing mighty Service to Mankind, by neglecting himself, will become unprofitable, at least, if not hurtful and prejudicial to them. So that to fit our selves for promoting the Wealth of others, it is necessary by all proper Methods, by Reading, by Meditation, by Reflection, by good Conversation and Discourse, &c. to furnish our Minds with useful Knowledge, and to be continually improving the natural Endowments God has bless'd us with. The more we grow in Virtue and Knowledge, the more disposed and enabled shall we be to do good. And there is
hardly

hardly any Man so stupid, but he has some degree of Reason in him capable of improvement ; nor does any Condition of Life so straitly confine a Man, as to take from him the liberty of thinking and reflecting, and thereby of growing wiser and better. *He that holds the Plough, and glories in the Goad,* as the Son of *Sirach* expresses it, *Ecclus.* 38. 25. one in the lowest and most servile Circumstances, tho' he have not perhaps Time and Learning enough for reading Books ; yet hath both Capacity and Opportunity for reading Men and Things, and making several useful Observations, for the Information of himself, and Benefit of others. But there is no excuse for those who have more Leisure, and the advantage of a better Education, if they don't make a suitable Improvement ; who spend their Time in Idleness and Vanity ; in unnecessary Diversions and Recreations ; in vain and insipid Conversation ; and in Things that cannot profit ; without any regard to those Things, that may serve to better their Minds, and render them useful in their Generation.

And as our Minds are to be thus carefully improv'd : so to make us further serviceable to others, we must take care of our Bodies too ; to keep them in health and vigour, and in a fitting condition to do good in the World. For by reason of that close and intimate Union there is between them, the Body has a mighty influence upon the Mind,

to obstruct and hinder its Operations, and sometimes to render it perfectly useless; as in the case of Distraction. And as the Acts of Kindness we do for one another, are mostly performed by the Bodily Organs; so when the Body is disordered and out of tune, those Actions must cease of course; or at least we shall not be in a capacity of doing so much good, as otherwise we might do. And therefore he that neglects his Health; or by Luxury, Intemperance, Debauchery, or by any other way, is accessory to the ruine of it; is not only injurious to himself, but to others also, who by that means lose the benefit of that Service and Assistance, they might otherwise have from him. But it will signifie little to any one, that we have it in our Power to assist him, unless we be also ready actually to do so: And therefore

[2.] We are further required to exert the Gifts and Qualifications we are Masters of, to the use and benefit of others. We are not to bury our Talents, or suffer 'em to lie idle; no more than we are to abuse 'em to bad Purposes: but to employ them, next to God's Glory, for the Good and Advantage of Mankind. We are to consider and study how we may be most serviceable to the World; which way we may lay out our selves to the best Advantage, and do the most Good. This is the End of all the Attainments and Qualifications God has bless'd us with, and the Use we should
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put them to. And indeed the chiefest Benefit we receive from them, is the Opportunity they afford us of being useful and profitable to others. God has thought fit so to order the State of Mankind in this World, that no Man can subsist of himself, but stands in need of the Help and Assistance of other Men; and so variously to dispense his Gifts to all Men, that every one may some way or other be particularly useful to another. And the hiding our Gifts, or not communicating 'em to the Benefit of our Neighbour, is a piece of Wrong and Injustice to him, a with-holding our Service from him to whom it is due; as well as a manifest abuse of the Divine Favours. Thus have I considered at large the Import and Extent of the Duty; and come now,

II. To the next thing that falls under our Consideration, which is, the several ways of discharging it; or by which we may promote the Wealth of others. And this may be best seen, by considering our selves in the several Relations we stand in to others, as Men, as Christians, as Country-men, or as private Friends and Neighbours: In every one of which Relations, there are particular ways of being useful in the World.

(1.) Considered as Men, we are to seek the Good of Mankind in general; which may be done by inventing, encouraging, and furthering useful Arts and Projects; by propagating Virtue and

Knowledge ; by publishing wholesome Rules and Maxims, for the Happiness and Well-being of Humane Society ; by making and communicating useful Experiments and Observations ; or by any other means by which Mankind may be benefitted, and the World grow wiser and better. And this is properly the Business of Scholars, and Men of Thought and Reason ; who ought to employ their Parts and Learning to this good End : Tho' Persons of meaner Abilities also may sometimes have it in their Power, to throw something into this common Treasury, and to contribute to the general Good of Mankind.

(2.) Considering our selves in a Religious Capacity, as Christians ; we are to seek the Welfare of others, by promoting Religion in general, and the Interest of that particular Church of which we are Members.

The way to promote Religion, is by maintaining and defending the Truth, and Principles of it ; by being zealous in its Cause, and constant and couragious in professing it ; by disputing and arguing for it, and answering the Slanders and Calumnies of its Adversaries ; by resisting all malicious Attempts of Prophane and Atheistical Men to ridicule and run it down ; by withstanding and confuting, to our Power, all Heresies and Errors that may start up ; and opposing every thing that is contrary to the Truth, or destructive of the Fundamen-

damentals of it. And above all, by a diligent walking according to its Rules, and by a hearty and sincere Practice of all the Graces and Virtues it enjoins us, advancing the Credit and Reputation of it, and recommending it to the Practice and Esteem of Mankind. This is the way to promote and adorn our Religion : And as far as we do this, so far do we contribute to the Good of others ; inasmuch as it is every Man's Interest to be Religious, and to embrace that Religion in particular, which of all others appears to be the most rational, and most conducive to true Happiness.

And we do then promote the Interest of that particular Church, of which we are Members ; not always when we are most loud and zealous in Extolling it, or in Reviling and Railing against those that dissent from it : But when by a quiet and modest Behaviour, we contribute to the Peace and Tranquility of it ; and by sound Argument, and calm Reasoning, endeavour to convince Gainsayers ; to take off their Prejudices, and bring them over to it : When our Lives are agreeable to its Rules, and we take care to conform our selves in Faith and Manners to its Doctrines and Precepts, as well as to its External Worship and Government. It is then that we become true Patrons and Defenders of our Church, and take the most effectual Method to establish its Reputation, and Profelyte Men to it. Our Adversaries too often pass a Judgment

ment upon it, from the Temper and Manners of those that profess themselves of ~~the~~ Communion, and appear the most zealous for it : And let us boast never so long of being Members of the purest and best constituted Church in the World ; yet what will all this signify to it, while we want that Meekness, that Humility, that Charity and Good-nature, that Temperance and Sobriety, and all those other Graces which it recommends to us, and by which we should recommend it to others ? Without these, our Profession looks like a meer Cheat ; and we do our Church the greatest Injury imaginable, by magnifying it to the highest degree, and at the same time, by our dissolute Lives and unchristian Practices, bringing a Scandal and Reproach upon it.

(3.) As Countrymen, or Members of a certain Country ; we are to seek the Interest and Happiness of that particular Nation to which we belong.

And this we may do, by following after those things that make for the Peace and Tranquility, the Wealth and Honour of it ; by doing what we can to heal those Divisions, and to compose those unhappy Heats and Animosities, that are many times fatal and destructive to a People ; by a quiet Submission to, and hearty Defence of, the Government under which we live ; by a faithful and conscientious Discharge of the several Publick Offices we are called to execute ; by a proper and becoming Behaviour in our respective Stations ; by an

an honest and industrious Exercise of some lawful Calling and Employment ; and more especially by a zealous Endeavour to suppress Vice and Profaneness, and to promote and encourage the Practice of Piety and Religion ; which, as *Solomon* observes, *exalteth a Nation*, or maketh it Great and Flourishing. *Prov.* 14. 34. By all these ways we may do much good to our Country, and become profitable Members of the Commonwealth.

(4.) We may consider our selves yet in another Capacity, as private Friends and Neighbours ; and so we are to seek the Wealth of all particular Persons about us, or of all those that it lies in our way to do good to ; to be helpful and assistant to every Man according to our Power, and ready to do him any Kindness that we can. And as Man is compounded of a Body and a Soul, each of 'em in this imperfect State, subject to many Wants and Infirmities, and standing in need of the charitable Assistance of others ; we are to contribute, as far as we are able, to the Happiness and Welfare of them both.

Our chiefest Concern should be for the Soul, the nobler and more excellent part of Man ; the Good and Happiness of which we are to seek by our kind Attempts to make it wiser and better ; by instructing the Ignorant ; by rebuking the Wicked and Profane ; by satisfying the Weak and Doubtful ; by supporting the desponding Soul ; by con-

confirming and settling the Wavering and Inconstant ; and, in a word, by the influence of a good Example, by wholesome Counsels and Admonitions, by Religious Conference and Discourse, by Reproof, by Correction, by Exhortation, and by all other proper Methods, endeavouring to reclaim Men from a State of Ignorance and Vice, to a State of Wisdom and Holiness. He that does this, whatever the Success of his Endeavour may be, does discharge his Conscience in this matter, and deserve the Reward and Character of a Friend and Benefactor to his Neighbour ; one who desires and does his utmost to promote and forward his Spiritual Wealth and Happiness.

And as for the Bodies of Men, we do then contribute to their Welfare and Happiness, when we do what we can to relieve their Wants ; to supply their Necessities ; to ease their Pains, and to free 'em from those outward Pressures and Afflictions they labour under ; by feeding the Hungry, cloathing the Naked, redeeming the Captive, setting the Prisoner at Liberty ; and by all other Acts of Kindness, by which we minister any thing to their Comfort and Support.

But besides the Good we may do the Souls and Bodies of Men ; there are many other ways also of being beneficial to 'em, and contributing much to the rendring their Lives happy and comfortable. As by assisting 'em with our Advice and Coun-

Counsel in all difficult Emergencies, and directing 'em how to manage their Affairs to the best advantage ; by carrying our selves friendly and peaceably, respectfully and civilly towards 'em ; by forgiving Injuries, and passing by Offences ; by bearing with their Infirmities ; by reconciling Differences among Neighbours, deciding Quarrels and Disputes, and endeavouring to promote Peace and Quietness, and a good Correspondence between 'em. All these are Actions that have a natural tendency to the present Felicity and Satisfaction of Men, and by which in our private Capacity, we may be very instrumental to the furthering their particular Welfare and Tranquility.

Thus have I just hinted to you several of those ways by which we may every one seek another's Wealth : From all which it appears, that there is no Man so low and despicable in the World, but it is in his Power to do good to others, and in some Instance or other, to be particularly serviceable and assistant to his Neighbour : So that he is without excuse if he be not so.

III. I proceed to the last thing I proposed, *viz.* to offer some Motives to your Consideration, to enforce the Practice of this Duty upon you : And these I shall reduce to these Three Heads.

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viz. the agreeableness of it, 1. To the Principles of Reason and Humanity. 2. To the Precepts of Christianity. And 3. To the Rules of common Policy and Prudence.

(1.) To *seek the Wealth of others*, is agreeable to the Principles of Reason and Humanity. It is what Nature it self does dictate and prompt us to; and which seems to have been work'd into our very Composition. So that if there were no express Command for it, yet we should find in our selves a certain Propensity and Inclination to do good. And though Men too often stifle and quench, in a great measure, these Sparks of Goodness and Generosity in their Natures; yet they cannot be so entirely extinguished, but that they will now and then break forth and discover themselves in some Instances or other: And we shall hardly meet with any one so selfish and ill-natur'd, as never to perceive in himself some secret disposition to Acts of Kindness and Beneficence; as well as a certain Check upon his Mind, whenever he wilfully attempts any thing to the Hurt and Prejudice of another: Which is an Argument that this is a very rational and becoming Duty, a Duty highly consonant and agreeable to the very Frame and Constitution of our Beings.

And this is still further evident from that inward Pleasure and Satisfaction Men find upon
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their having done another a Kindness or been instrumental to his Happiness. For Satisfaction does proceed from the agreement of any thing with our natural Frame and Temper, and that Light and Reason we have : And therefore what is contrary to these, does usually create us Trouble and Uneasiness. Nay Nature her self has taught us to applaud and commend a generous Concern for the Good of others, where-ever we find it ; and there is a certain Delight we take in beholding the good Offices Men perform to one another : Which shews it to be perfectly agreeable to the Dictates of Right Reason, and those innate Principles of Love and Humanity, that we are born with. Because whatever is not so, is usually ungrateful and offensive to the Mind ; as disagreeable Objects are to the several Senses of the Body. So that to be kindly affectioned one to another, to seek one another's Wealth and Happiness, and to be ready to give our Assistance to those that want it ; is to act most becoming our selves, and most agreeably to the Principles and Dignity of our Nature : Whereas the contrary Temper and Practice ; the minding only our selves, and pursuing only our own Interests, does sink us below the Rank of Mankind, and is Brutish and Unnatural.

(2.) To seek the Wealth and Felicity of others, is consonant also to the Precepts of Christianity. It is included in that general Command our Blessed Saviour, so frequently inculcated upon his Disciples, of loving one another. The Rule or Measure of which Love that he has prescribed to us, is, that it be such as we shew to our selves; or in his own Words, *Thou shalt love thy Neighbour as thy self*, Matt. 22. 39. And by consequence we are obliged by this Rule, as well to take care of other Men's Concerns, and to promote their Interest, as our own. But besides this general Law; there are several particular and express Precepts to this purpose, requiring us, *as we have opportunity, to do good unto all Men*, Gal. 6. 10. *To be rich in good Works; ready to distribute; willing to communicate*, or employ the Gifts we have to the Benefit of others, 1 Tim. 6. 18. *Not to look on our own things*, (or regard only our own private Advantage) *but every Man (to look) on (and be concern'd for) the things of others*, Phil. 2. 4. and in the Text, *Not to seek our own, but every one another's Wealth*. Indeed there is hardly any one Duty either so frequently commanded, or upon which a greater Stress is laid in Scripture, than this of doing Good, and being solicitous for one another's Happiness. And as it comes recommended to us in so particular a manner, and is by our Blessed Saviour made the very

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Badge and Character of his Disciples, *John* 13. 35. (for Love and good Works are inseparable;) We don't only act contrary to our Duty, when we are selfish, and have no regard to the Good of other Men; but I had almost said we are no Christians; as wanting that peculiar Mark, by which the Disciples and Followers of Christ Jesus should be distinguish'd and known from the rest of Mankind.

(3.) *Lastly.* To seek the Good and Benefit of others, is very consistent with the Rules of common Policy and Prudence: Inasmuch as by doing good to them, we do good to our selves; and our generous Endeavours for the Welfare of our Neighbour, have commonly a happy Turn to our own Advantage. For this is the ready way to immortalize our Names, and perpetuate our Memory; to procure us the Esteem and Goodwill, the Friendship and Assistance of others in our Needs; and many other outward Comforts and Advantages that I have not time to mention. Besides that inward Peace and Satisfaction of Mind, which the remembrance of our good Deeds does afford us; a lasting and a durable Pleasure, that will not, as all sensual Pleasures do, presently forsake and cloy us; but which will accompany us through the whole course of our Lives, and always remain grateful and delightful as at first. Nay, this is the
likeliest

likeliest means to draw down the Blessings of Heaven upon our selves and upon our Posterity ; and to procure us the Love and Favour of the Almighty. In a word ; it is that which has the Promise of the good Things of this Life, and of an eternal and unspeakable Reward in the next. And what greater Encouragement to practice the Duty, can we desire or expect, than that it is every way so profitable and advantageous to us ?

Thus have I gone over the several Things I proposed to speak to from the Text, and shall only crave your Patience, while I make a short Application of what has been said, to the Occasion of our present Meeting. The Design of which is, to pay our humble Acknowledgments to Almighty God for the Liberal Education we have had ; to do an Honour to the School we were brought up in ; and to renew and keep up the Friendship and Acquaintance we contracted there. And I can think of nothing more suitable to these several Ends, than the Duty I have been recommending to you, of *seeking every one another's Wealth*, and studying to be serviceable to one another. It is very certain that this is the best Return we can make to God for his Favour, the most pleasing and acceptable Sacrifice we can pay him : 'Tis that which he expects from us, and the very End of our Education.

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And as for advancing the Honour and Reputation of our School, we cannot take a more effectual Method for it, than by diligently answering this great End of our being sent thither, and letting the World see the many excellent Lessons we have learnt there. 'Tis then that we do credit to our selves, and the place of our Education, when we are eminent in something Great and Noble; when we distinguish our selves by good and virtuous Actions, and are particularly useful and beneficial in the World.

Nor does any thing more effectually answer that other End of our Meeting, the renewing and keeping up a Friendship and Acquaintance amongst our selves, than this kind Concern and Endeavour for one another's Good. 'Tis the Observation of a learned Man, that the very End of our affecting Society and Acquaintance, and abhorring Solitude, appears to be, that we might have an opportunity of communicating, as well as receiving Benefits. And it is this readiness to assist and do good to one another that is the grand Cement, as well as Mark and Character of true Friendship, without which we are Friends in Name and Appearance only, and not in Deed and in Truth. The Life of Friendship is in Action; and it is an Argument there never was any real Love between Persons, or that
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is now quite decay'd and dead, if they are not zealous and vigorous for each other's Happiness.

It was doubtless the Intention of our pious Founder, that our School should be a Nursery of Virtue and Goodness, as well as Learning; a place to fit and qualifie Youth for being serviceable in the World, and where they might imbibe those Principles, that should dispose them to be so. And we baulk his great Design, if we don't direct our Thoughts and Endeavours to this End. It is true, this is contrary to the general Practice of the Men of this Age, and that modish way of living, which, to our Shame, has so much prevailed amongst us. We seem to live in that particular time, long ago foretold by the Apostle, in which Men should *be immoderate Lovers of their own selves*, 2 Tim. 3. 2. should mind only their own Things, and have no regard to any one's else besides. This is the Way and Temper of the much greater part of Mankind; whose excessive Fondness for themselves, has in a manner swallow'd up all that Love and Concern they should have for their Neighbours. While there is another sort of Men, who neither seek the Good of others, nor their own: whose whole Life is one continued Scene of Vanity and Impertinence, and who by the idle and extravagant Courses they take, seem

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 less as they can. But these are not the Ex-
 amples we should follow : We have those of a
 different Nature to take Pattern by. The Blef-
 sed Apostle, to whose Memory this Day is consecra-
 ted, and from whom our School derives its Name,
 has set us a much better Copy to transcribe and
 imitate ; who spar'd no Pains, nor declin'd any
 Danger that he might be serviceable to the
 World. Who, as he himself tells his *Corin-*
thians, could *very gladly spend and be spent for*
them, 2 Cor. 12. 15. and made it his Business to
 please all Men ; *not seeking his Own Profit, but*
the Profit of Many, 1 Cor. 10. 33. This is a
 Noble instance of a brave and generous Tem-
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 we were brought up in a School that bears
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with many living Examples of this kind ; and we can boast of Persons of eminent Rank and Dignity both in Church and State , whose Zeal for the Publick Service and Good of Others, has made them the Ornaments of our Nation, as well as of our School : Besides others of a lower Rank, no less remarkable in their Stations for their hearty Endeavours to promote the Good and Happiness of Mankind. This is not a proper place for Panegyrick ; nor need I descend to Particulars : Your selves know the Truth of what I say : And all that I shall add further is, that we ought for the Glory of God, for the Good of Others, for the Credit of our School, and for our Own particular Benefit and Advantage, to tread in their Steps, and copy after them. There should be a generous Strife and Contention between us, who can be most useful, and do the most Good. We should endeavour to conquer that narrow stingy Spirit, so common in the World, that looks only at its own, and has no Concern for other Mens Happiness : And as by our Education, we are distinguished from the Vulgar and Illiterate part of Mankind, and advanc'd above the common Pitch ; so we should discover something particularly Excellent above them in our Temper

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F I N I S.

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